

THE ARC LIGHT



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FROM N. A. COULTER, JR. M.D.

Dear Dee and Bill:

This is the third in a series of notes on ARC making. The first dealt with the nature and properties of Prime Circuit, the "executive secretary" of the Analytical Mind, which among other things regulates the ups and downs of the ARC triangle. The second dealt with semantic telepathy, a method of communication between Analytical Minds which supplements verbal communication.

Preliminary reports from other observers on this technique have been quite favorable thus far; a full evaluation of its efficacy and value among people in general must await the passage of time. I would like to report the following independent (and in many cases prior) discoverers of this technique:

1. Hundreds of thousands of deaf mutes.
2. Edgar Allen Poe
3. Johathan Koontz, HDA
4. William Swygard (In case you haven't heard of him, he edits a dianetic newsletter called "The ARC Light"!)

This letter concerns another ARC making technique called "Validation ARC making", or, more simply, the VARC. It should be noted that these ARC making techniques are not processing techniques in the usual sense, but belong rather to the sphere of Analytical Dianetics. Analytical Dianetics might be defined as the science of development of the latent powers of the Analytical Mind. Its basic principle might be called the Analytical Principle -- the analytical application of our knowledge of the Analytical Mind to its own development.

The techniques of Analytical Dianetics have as their ultimate objective the development of the Theta Clear. Their application might be referred to generically as "Positive Processing", in contrast to "Negative Processing" directed toward the elimination of aberration. They are oriented toward present time action and the achievement of future goals, as opposed to the recall of the past. The dianetic auditor while employing his time and effort toward eliminating aberration in his pre-clear is at the same time giving himself Positive Processing. Those who have experienced the phenomenon of "auditor's valence" -- which I prefer to call the "clear shift" -- will understand what I mean here.

In introducing a distinction between "Positive" and "Negative" processing I by no means wish to underestimate the importance of the latter. Indeed, I regard the latter as of far greater immediate importance. But the applications of dianetics do not end with the elimination of human aberration.

The VARC is a particular form of ARC make. It may be telepathic or verbal or both. It is my hope that the use of the VARC -- as improved and developed by the reader in applying it -- will some day be regarded as a universal privilege and right of all of us within the dianetic community, one of many techniques available only to dianeticists not because of inherent mental superiority but simply by virtue of superior knowledge about the human mind.

The widespread use of the VARC may result in the elimination of many of the differences of opinion that now exist among dianeticists. It should not be used, however, with this primary purpose in mind. Rather, each party to the VARC should approach it with the primary goal of using it to expand his own horizon. Differences of opinion should by common consent be laid aside during the VARC. Afterwards, it will often be found that such differences have lessened or disappeared. But this is incidental to the main achievement of the VARC, as those who try it will, I think, agree.

Let us suppose that there are 1000 members of a community. Each member will have had, say, on the average, 30 years of experience. There are, then, 30 x 1000 or 30,000 years

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of experience potentially available. That's a lot of data. If each of us were to live 100 years, this total experience would represent the equivalent of 300 lifetimes. A man who had all that data available to him -- or even a significant part of it -- would have an unbelievably large horizon, and a correspondingly great survival potential. A quotation from Professor Burns is appropriate here:

"The experience of any moment has its horizon. Today's experience, which is not tomorrow's, has in it some hints and implications which are tomorrow on the horizon of today. Each man's experience may be added to by the experience of other men, who are living in his day or have lived before; and so a common world of experience, larger than that of his own observation, can be lived in by each man. But however wide it may be, that common world also has its horizon; and on that horizon new experience is always appearing..."

The foregoing first appeared in an article, "The Sense of the Horizon", published in Philosophy, VIII, (1933), 31: 301-317. It was quoted by Suzanne Langer in "Philosophy in a New Key", a delightful and thought-provoking book written in a very lucid and readable style. It is available as a Pelican Book for 35 cents, and I heartily recommend it to any reader.

THEORY OF THE VARC

Let us take a magnifying glass, and look through it at the ARC triangle, and particularly at the corner labeled "Reality". If we look at it, we will observe that it is not a point, but is actually another triangle, the DFS triangle (Data, Fact, Scheme).

This triangle represents the three categories into which are "reality-sense" compartments our "knowledge" about "reality". (My use of quotes here, or elsewhere, is in accordance with one of the techniques of general semantics, which, in my opinion, supplements dianetics. It signifies awareness that the words used may have different "meanings" to different observers.)

Data is neither true nor false. It is just data -- information-as-received, by our sense organs, by our "internal" perceptics, or by scientific instruments which may be regarded as extensions of our sense organs.

It should be noted in passing that Prime Circuit, or, rather, the Reality Discriminator of Prime Circuit, will often assign "probability truth values" to data, in accordance with facts known by the Analytical Mind or schemes which have been accepted by the Monitor as "true". This explains how we recognize some sensory experiences as "illusions", or how we know Washington, D.C. is the capital of the U.S. but are not quite sure that Pierre is the capital of South Dakota. (It is; I checked!) Thus there actually exists a spectrum between unevaluated data and facts. For simplicity, however, we shall simply speak of data and facts, trusting the reader to insert this spectrum as required.

A fact is a reproducible datum, or a specific relationship between data, which a group of individuals accept as having been established as true. A scientific fact is one which has been established by experiment, according to the rules accepted by scientists as to how such a fact is to be established. I personally regard a scientific fact as a datum having a probability truth value of .9999999...., to as many places as desired, where 1.000.... represents complete certainty. The important point here is agreement. If two individuals do not accept a fact as "true", or "practically true", then it is not a fact for those two individuals, but simply a datum.

A scheme is a symbolic model representing reality as it exists, as it is hoped for, or as it might exist in some imaginary universe of discourse. We may designate such schemes as reality schemes, ethical schemes, and imaginary schemes, respectively.

Schemes are essential to science, where they are known as theories. They are also essential to the practical conduct of life. A scheme does not have to be verbalized, or even consciously known to the individual who entertains it. The detection of these latent schemes belongs to the higher echelon of VARC, and is simply noted here in passing. The importance of schemes in ordinary life is readily demonstrated. Have you ever been lost? A person lost, say, in the woods doesn't know where he is or how to get where he wants to go. He has a map

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with him but is unable to identify any landmarks. Suddenly he is able to identify a feature of the terrain--- say a small pond. He immediately knows where he is, and is able to plan how to get where he wants to go, with the aid of the scheme of which the map is a material representation. Similarly, a dianeticist, trying to eliminate the aberration of another human mind, would be lost without some sort of chart or scheme in terms of which he can interpret the phenomena he observes.

It has been said that knowledge is power. The power comes not from the possession of data and facts, which of themselves are like the isolated pieces of a jig saw puzzle, but rather from the possession of schemes which enable us to put the puzzle together. Actually, there are three echelons or degrees of power which knowledge -- the possession of schemes -- confers.

The first degree is the ability to explain facts and data. This may seem unimportant to some, preoccupied with applications; but not only do the second and third degrees of knowledge depend upon the first, the first is also of importance in its own right. The first and most important function of knowledge is to dispell ignorance. For ignorance begets superstition, and superstition begets reactive conduct.

The second degree is the ability to predict events. There are many things we cannot control or prevent, but if we can predict their occurrence we can usually take certain measures to minimize their effect, or even to evade their influence. The ability to predict data not previously known is one of the best tests of the "truth" of a scheme, such as a scientific theory.

The third degree is the ability to control. This is the highest ability and is that which caused Hubbard to observe that man does not merely face reality; man makes reality face him. It is this ability which has enabled man to alter the face of the earth and which will enable him to reach the planets and perhaps the stars. It is this ability which enables the dianetic auditor to eliminate aberration, and the medical doctor to eliminate disease.

In general, a scheme not only explains pertinent data and facts, but is capable of application to a wide variety of situations, some of which may be unexpected. The ability to manipulate schemes in this manner is the mark of the man who has attained the second and third degrees of knowledge.

Now there are certain points about schemes which should be noted:

1. A scheme should be clear. By this I mean that two or more persons who understand the scheme should have no hesitation as to how it should be interpreted in a given situation. The best schemes are those which are exact, which are capable of being expressed in the language of mathematics, for here we have access to quantitative measurements -- and often it is only by some such measurements that we can decide between two theories in the physical sciences. However, just because a theory can be expressed mathematically does not necessarily mean that it is better than one which cannot be so expressed. There is a cult of pseudo-exactness in some branches of science.
2. A scheme should be capable of explaining all pertinent data or facts.
3. A scheme should be internally consistent. It should contain no ambiguities or self-contradictions.
4. No scheme can be absolutely true, for (at least) two reasons:
 - a. Even if all the data of all men of all times were brought together in one mind, there would still be a vast residue of physical processes that never appear as data. Until the time of Maxwell and Hertz, no one suspected the existence of "invisible" electromagnetic waves; they did not appear as data. There may be many more such processes in the physical universe.
 - b. Any scheme possesses the property of being potentially applicable to many more situations than the data it is specifically called upon to explain. Because of these untested

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predictions, a scheme cannot be absolutely true.

5. A given set of data or facts may be explained by more than one scheme. Choice between the two can be made by:

- a. A crucial experiment to yield data on which the schemes give different predictions.
- b. In the absence of such an experiment, the simpler scheme may be selected.

The reader, should he wish to try a VARC, should tentatively accept the foregoing DFS scheme as a basis for action. On the basis of data obtained from VARC's he may later modify the scheme or substitute a better one. Mutual acceptance by the parties to a VARC of a common VARC scheme will, I think, make the VARC more effective; the particular scheme adopted need not be the one here given.

TECHNIQUE

The technique here described will be in terms of three or more persons, one of whom acts as a mediator. So given, the VARC may be applied to groups, and may be regarded as one technique toward the development of a Theta Group. The mediator is desirable but not essential; a two-way VARC can be produced by simply modifying the technique as given here, both members performing the role of mediation.

The VARC may be defined as an exchange of data, facts, or schemes among the members of a group through positive ARC links for the purpose of widening the horizons of the parties to the VARC. A meeting of a dianetic group might be conducted as a VARC.

Role of the members:

1. Each member adopts by Monitor decision the goal of widening his own horizon as well as contributing toward the widening of the horizon's of others as the sole purpose of the VARC. (This means consciously abandoning acts designed to demonstrate his superiority or inferiority, or to defend or attack some viewpoint.)
2. Each member adopts by Monitor decision an attitude of equality toward all other members of the group, no matter what special knowledge or position he may hold. There are no authorities in a VARC. (This applies specifically to HDA's or M.D's.)
3. Each member adopts a "Positive ARC", "Clear shift", and "Open Mind". (See letter on "semantic telepathy".)
4. Each member accepts at least tentatively the data of other members as equal to his own, and the converse.
5. Each member accepts the right to change his mind at any time and accords the same privilege to others. (The ability to change one's mind is one of the highest abilities of the Analytical Mind, if done on the basis of reason and not as an expression of abulia. The success of VARC will be measured by the development of one's viewpoint that occurs as a result.)
6. As issues arise, the technique of analytical resolution of the issue is adopted. This may be described in three steps:
 - a. A clear distinction of the issue as one of data, fact, or scheme.
 - (1) If one of data, the issue is automatically resolved by the principle of equality of data (see 4, above.)
 - (2) If one of fact, then it automatically reverts to the status of one of data, at least until or unless more data is obtainable.
 - (3) If one of scheme -- and most issues will be of this form -- then step b is begun.
 - b. A clear statement of the respective schemes until semantic communion (understanding) of the scheme has been achieved.

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c. Process the issue until agreement is reached or until the issue has been reduced to one of equivalent schemes for which crucial data are temporarily unobtainable. Mutual agreement as to the predictions of respective schemes regarding that data should be obtained. Processing will in general consist of the presentation of data pertinent to the issue by the parties concerned.

Role of the mediator

1. He acts as group auditor.
 - a. He continuously observes the tone and quantity of ARC within the group.
 - b. He processes ARC breaks as they are detected.
2. He activates the flow of DFS among the members of the group.
3. He referees any disputes about VARC rules which have been accepted.
4. He detects and defines issues as they occur.
5. He facilitates the resolution of issues.
6. He does all this as quietly and unobtrusively as possible.

Last, but not least, a VARC should have a topic or theme. This may be modified by general agreement, but in the absence of such agreement the mediator should steer the DFS flow back to the selected topic if and when digressions occur which are not pertinent.

My own limited tests of the VARC indicate it to be an intensely stimulating experience -- especially if it is telepathically conducted. Most of us do not realize the powers latent in our own Analytical Minds -- powers which can be tapped and developed even among aberees. The VARC seems to stimulate and develop some of these powers -- which is natural, since it is patterned after the natural mode of action of the unaberrated analytical mind. It appears to hold promise as an educational tool -- and hence should be of interest to educators and to parents who, in the last analysis, are responsible for the education of their children. For those of us who feel that group dianotics holds the key to the future progress of the dianetic movement, techniques such as the VARC should, I think, be given an extensive trial. Finally, the development of Theta Groups will be an event of unprecedented importance in human history. While I by no means claim that the use of VARC will produce a Theta Group, it may well create the conditions which will enable such a group to come into being. It is with this hope that the VARC is presented to the reader. May he come up with a better answer!

Sincerely,

"Art"

N. A. Coulter, Jr. M.D.
512 Maryland Apartments
Baltimore 18, Maryland

ON NOBILITY OF CHARACTER -- By Peg & John Campbell

One of the more important aspects of a PC's problems that must eventually be run to earth is the phase known as Nobility of Character. It's important, because it conceals so much of the PC's experiences.

Nobility of Character is a form of emotional masturbation. Nobility permits one to give oneself emotional satisfaction without bothering to satisfy other people. The Noble Character, for instance, does what He Knows is Right, and less noble characters around him may suffer, but that is only because they don't Know What's Right. He is His Brother's Keeper -- in the sense of a lunatic guard. He does things For Their Own Good, which means he does things that give him satisfaction, in the sureness of his own righteousness, at the expense of others.

The Noble Character is not only aberrated, he 's aberrative. It is the height of in-

ON NOBILITY OF CHARACTER By Peg & John Campbell - Continued

justice to determine for other individuals what is right and proper; the Noble Character insists on doing so.

Nobility of Character is an extremely difficult aberration to break, because it acts as the individual's armor against the slings and arrows of outrageous fortune. (Fortune is, by definition, outrageous if it attacks a Noble Character.) Since he is engaged in self-satisfaction, the Noble Character does not have a sense of humor about himself, or his actions. Hamlet is, of course, a typical example; typically, Hamlet left a wake of death, destruction, and misery behind him. He had no sense of humor, and a sense of honor-on-his-own-terms so acute that he drove those around him mad. The Noble Character, typically, is so busy being upright---and making those around him be upright---that he has no time for enjoying life.

This Noble type may sound funny---but before laughing too hard, take a good, close look inward. The symptoms vary in degree, but most of us have a good healthy slice of Nobility of Character. Speaking as an ex-Noble Character myself, I assure you it's a vicious aberration, and damned hard to break.

Some of the typical symptoms, as seen in a PC, are the use of the phrases "I've never had a bad character", "I've always tried to be a good guy", "I've always tried to do the right thing", etc. Usually, the individual has a severe sex bloc, but doesn't know it.

In this connection, by the way, you can usually find a strong shame charge in any male PC on masturbation. It should be picked up and run out. One item that will help: Although society holds violently that masturbation is evil, abnormal, a sure path to insanity, etc., etc., that is absolutely wrong. Research that has been conducted shows that 98% of adolescent males do masturbate; this certainly looks like extremely strong evidence that any adolescent male who does not masturbate is suffering from a very severe psychosexual bloc. An adolescent male who does not masturbate evidently is in bad sexual-emotional shape; an adult male who does masturbate, however, is decidedly off the beam.

A severe case of Nobility of Character is quite apt to produce non-masturbation in adolescence, followed by masturbation as an adult, because Sex is Wrong, and therefore he cannot release his drives in a normal fashion, because Nobility demands that he refrain. And his whole mental aspect has been introverted to the direction of self-satisfactions. In a woman, Nobility of Character is apt to lead to frigidity.

Don't expect the extreme of Nobility in every case; naturally there are infinite variations. But the typical situation is the Hamlet mechanism, of self-doubt, doubting the Righteousness of everyone around him. The Noble Character tends to categorize everyone into Saints and Sinners; the result is a violently distorted picture of his parents. All Mothers are Perfect, so his Mother must either be perfect and without flaw, or she is a Sinner. The fact that it's possible she was a normal, harassed human being isn't admissable. Father, similarly, is either Godlike, or Satan Incarnate.

The degree of Nobility of Character can be judged to a rough approximation by determining whether his overall picture of his parents sounds like a reasonable, human portrait, or something that's been heavily retouched into Satanic or Deific mold. If Mama was a bitch, all right---but if that's the case, you can bet your sweet life Papa isn't, actually, a Saint. Mama had some darned good reason for being a bitch, and the chances are 95% or so the reason was Papa. And if Papa was a louse, Mama wasn't a Saint.

Probably, if Mama appears to the PC as having been a bitch, Papa was a Noble Character himself. He never did anything wrong---or at any rate had such a slippery line of argument you could never catch the old bastitch in a slip. That's typical of the Noble Character, and probably where your PC learned how to be a Noble Character himself.

The Noble Character frequently has a background of having been teased unmercifully by the kids at school. This is something the Noble Character Nobly Puts Up With because of his Nobility. Childhood teasing is an essential part of the mechanism of human development, and is Nature's intended therapeutic procedure. The kids who teased our Noble Character

ON NOBILITY OF CHARACTER By Peg & John Campbell Continued

were doing their best to make the poor, unhappy fool break out of his father's pattern, and be a child as he should. Teasing is intended to arouse anger; anger is the normal human emotional reaction to injustice. And a human being who cannot be roused by injustice to fight against that injustice is in very bad shape indeed. America is today what it is because our predecessors did have the emotion of anger freely available; they could and did fight against injustice. The childhood teasing of the schoolyard is the basic therapy that produces a truly self-determined human being---the type of individual who is not a Nobel Character bearing the slings and arrows of outrageous fortune, but the type that made America. A guy who damn well does something about those slings and arrows---and doesn't blame it on Outrageous Fortune, but on some aberrated son of a bitch who needs to have his ears pinned back.

Most lack of anger in PC's is due to Nobility of Character, and the essential process of therapy is to help the PC to see injustice, and be ready to do something about it, instead of blaming it on Outrageous Fortune, and being Nobly Forebearing.

It is never Outrageous Fortune; it's somebody's pet aberration, and something should have been done about it. Frequently, of course, it's the Noble Character's aberration, and as long as he is Noble, he goes on satisfying himself, defending his Nobility, and being totally unable to admit his errors. He will have the slickest, slipperiest line of explanations as to why what he did was the only right thing to do that you ever heard. It'll be so good it'll almost fool you; it'll fool you absolutely and completely, of course, if it's your own Nobility that's talking.

You might try having him start picking up times he knows he made a damn fool of himself. If he can't find any, he's really a case of Nobility of Character. If he lost a friend, he did something wrong. Have him try getting that into sight. If he has lost half a dozen friends in the last ten years, then he has a pattern that is destroying him and his friends. He'd better find it---or find out why he is such a Noble Character.

Mr. & Mrs. John W. Campbell, Jr.
1457 Orchard Place
Mountainside, New Jersey

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WHAT IS TELEOLOGIC PROCESSING? By William Furr

Teleology means 'explanation by reference', for the realization of some purpose or end. Explanation of 'causes' only, is the first part of Teleology; and just what to do about it, is the second part of Teleology.

Much has been written and said about a correctly used Mind automatically correcting deficiencies, or an ailing body, but just how to accomplish this miracle for one's self, as a step by step, practical, workable procedure, or specifically, "What to do about it," Individually, has heretofore not been widely known.

The tenets of Teleologic Processing charge the local teacher with one major goal, to bring the student to the status of being able to directly contact the content of the sub-conscious mind and memory, making effective Self-Therapy possible.

Upon the student being able to directly contact and re-evaluate automatic key-ins that are aberrative, as they occur, and eliminating the stimulus 'causing' while the key-in is in effect, from then on, Processing of Self proceeds with the speed and accuracy of thought.

The approach to this all-important mental function is a step by step, "What to do about it," series of specific mental exercises, while the lessons in Teleologic Processing are the explanations of the 'why' for the exercises.

Originally organized in 1925 as a correspondence club for ailing pen-pals and shut-ins to help each other with their case-histories, (called Teleologic examples to another of how one overcame similiar difficulties), Teleologic Processing has a long and interesting history; and the files accumulated over the years to become the largest and most practical-in-everyday-

WHAT IS TELEOLOGIC PROCESSING? By William Furr Continued

use collection of procedures on overcoming ailments and deficiencies in existence; and are still the basis of the Individual correspondence with students.

Having recently combined with The Institute of Applied Psychology, and included the large numbers of recent strides made in science, psychiatry, physiology, biology, and other fields, wherein they bear directly on Self-Therapy development, The Teleologic Foundation now offers a comprehensive course in Applied Psychology, furnishing the all-important, "What to do about it," not as a general procedure, but specifically; with Individual instructions and mental exercises for a full understanding, use and control of thirty of the major senses; while heretofore the average psychologist knew in part detail about only five, and was groping for an understanding and application of less than that many.

The coveted status of the "Balanced Mind," is far more possible after development and 'conscious' ability to direct and know how to use thirty of Man's Greatest Assets; and Teleologic Processing does not question any longer whether it can be done; It is being done!

The procedures are based on forming specific goals to attain, and then proceeding specifically with step by step procedures to reach the main purpose, goal, or end.

Glasses have been removed, and sinus, headaches, alcoholism, over-weight, nervousness, and a great many of the list of psycho-somatic deficiencies are simplified in the step by step procedures, and the coveted state of a "Balanced Mind," has been attained.

There is no groping from vague understandings; with diagnosis determining the procedures, and specific instructions determining the diagnosis.

Perfect Memory is assured from the automatic key-in angle, instead of 'conscious' Mind recall, and Personality Development enhanced; while colds, fatigue, and needless wastes of body energy became a thing of the past in less than three months of Processing, through a very new and proper "conscious" Mind use of the Sense of Energy.

These things are no longer miracles, they have been done, and are being done, from instructions that are lengthly and from every angle; but still as simple as learning to type-write, or drive a car,

Teleologic Processing is a teaching for Self-Therapy, covered comprehensively in a course of study the length of eight volumes, divided into a lesson a day, and a practical step by step exercise per week; based on an hour a day of spare-time for a year.

Where teacher's are available locally, the lessons become home-work, while the exercises are for supervised step by step Therapy Processing Procedures.

Local teacher's for supervising the exercises and clarifying the lessons for proper interpretations in class instructions, are badly needed, and teacher's are furnished material over a volume in length devoted entirely to Therapy Practices and Procedures leading to the Self-Therapy goal to attain, including detailed procedures of the new and most astounding Therapy short-cuts to enable anyone in Self-Therapy to directly contact the stimulus 'causing' after a development and full 'conscious' direction and use of the thirty major senses is attained.

Teleologic Processing condenses from the entire field of psychology, and includes many of the amazing new discoveries of the past six months in Applied Psychology; and although translated for the layman from technical materials, by myself. Teleologic Processing draws heavily from the works and most recent experiments and discoveries of science, and the papers of over twenty of the foremost psychologists of today, and briefly from hundreds more of the past; since it is one thing to tell a person to seek health and happiness, and quite another to suggest specifically just how to do it, Individually.

Presented from the viewpoint of Self-Improvement, on the basis that no two people are alike, and no set printed procedure could possibly suffice for all, the lessons are the first step by step informations for putting the new discoveries in Applied Psychology into use for the layman; and The Teleologic Foundation invites correspondence with its graduates who are

WHAT IS TELEOLOGIC PROCESSING? By William Furr Continued

Walking Testimonials for the results that can and are being obtained; and many case-histories are available. There is no longer any question as to whether it can be done. It is being done'.

WILLIAM FURR
3009 Harbor View Avenue
Tampa 9, Florida

(Mr. William Furr is an author of renown. LIFE Magazine has published a long series of illustrated articles on psychology by this writer. He is also the author of many other articles on many sciences published in leading magazines. As a novelist, he has produced several "best sellers," and in 1928 won an international prize for a story of novel length. Ed.)

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FROM EDWARD G. ROBLES, JR.

Dear Dee and Bill,

I see a recent demand in the Arc-Light for more techniques and fewer theories; it therefore becomes necessary for me, and I presume others in the field, to throw their slightly-tested techniques your way in order that they may be used on more pre-clears than are available to auditors within a single group; so for this time, at least, I'll leave theory for others and present the newest thing I've been playing around with. Actually, there's nothing new in it, but it presents a type of 'rote' for use in cleaning up specific aberrations in a hurry. I have tentatively called it Inverted Self-Determined Effort Processing, since it uses an old SOP approach in combination with Effort, in a slightly different way. I suggest a high protein diet for this, by the way; less time is lost in dope-off that way, since it is my feeling that dope-off may be caused by the body temporarily taking time off to break down some of the tissues of the body for the purpose of rebuilding something else. At least this idea seems to explain why a high-protein diet helps in this method.

A word of caution is indicated here; there has been no indication of anyone spinning in the use of this method, but several Authorities on Effort seem to think it can be dangerous, so as it is necessary to take the word of those with the most data, please don't use the method on a low-tone case.

So here goes with the technique.

1. Ask if there is a chain in current restimulation; if not, compute a chain; glasses asthma, other chronic somatic or circuit, then go through the 'agreement' routine, except that instead of asking for the original incident on the chain, ask for an incident; a time when he agreed to be aberrated in this specific way. Get a pretty good concept of what such an incident might be, if nothing else.

2. Having found an incident, work it through one time as in the old SOP, getting it pretty well turned on; then ask for an earlier incident.

3. Continue, working each incident through as in SOP, except that each incident is worked one time only, so as to thoroughly restimulate the pre-clear; this is important, since, in this method at least, the drive to get rid of the aberration must be turned on stronger than the drive to keep the aberration; this is done by making the pre-clear extremely uncomfortable. At first glance this may sound somewhat cruel, but the pre-clear seems to be more willing to get rid of an aberration if he can be shown that it makes him uncomfortable. Keep going in this fashion until the earliest engram (facsimile) on the chain is reached.

4. When the earliest incident is contacted, get a complete pattern; get bodily position and feeling in each muscle; get kinesthesia; get somatics; get his own emotion, if any; get his mother's emotion, and the various counter-emotions of any other personnel in the engram; get the environment's effort against him, and his effort against the environment; get the word-content as completely as possible; get any concepts present at the time of the engram;

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believe it or not, postulates are occasionally present in the prenatal area.

Don't try to do this all at once; get the above list on successive passes, reminding the pre-clear each time what he is already running, and directing his attention to the next phase of the facsimile you wish him to become aware of, until everything in the incident is turned on full; then, without attempting to erase the engram,

5. Calmly make the statement, "there are several times in your life when you have deliberately used this facsimile as a piece of data; in order to explain an action, or lack of action, or as a means of acting against your environment, you deliberately plugged in this facsimile; do you understand this?"

6. If you get a yes answer, continue with step 7; if not, gently talk around him until agreement is reached; then

7. Say, "are you aware of the complete pattern of this facsimile?" If yes, go to step 8; if no, have him go through it a few more times, until it's on full; (steps 6 & 7 may be interchanged, if it is thought necessary) then

8. Say, "You will now contact the first time you analytically used this facsimile; when I snap my fingers you will go there" Wait a silent count of two, then snap: "Where are you - describe your surroundings" etc.

9. SOP again, until the picture is developed as to what the incident is; run it a few times, developing emotion, counter-emotion, etc.; until he finds the 'hole'; i.e., the place where time stops; this is what must be opened up, because here is where he plugged in the facsimile. Without exception, there is a 'hole' to be found in each aberrative incident, since the effort to stop time momentarily succeeds, as far as the organism is concerned; at least the organism thinks it does. However, let him find the hole for himself; it exists exactly at the point he let the facsimile take over, but don't suggest him into it. This method is already quite directive enough.

10. Having opened up the hole, get effort, counter-effort, emotion and counter-emotion, then instantaneously before the hole, postulate; having gotten all these, work the incident to erasure, using Effort. When the incident is effortless, say

11. "There are other times when you plugged in this facsimile; starting from here, effort-scan all the times when you decided to _____ (whatever the subject is)"

12. Repeat to effort-erasure. When complete, and the pre-clear is in present time, he says, ask for an age flash! You'll probably get the age of the original engram, or a heavy lock; work as in SOP, get him to present time, scan out the session, work a little bit of validation to clean up his Theta, then a pleasure moment to raise his tone if necessary; finally straight-wire on what was done. Again, Age Flash. Keep this up until present age is solidly reached.

If this works as well as it seems to for me, I'd like information on the types of aberrations capable of being handled by it; frankly, although somewhat of a hodge-podge, it has given much success thus far; further experience is welcomed, however.

Very truly yours,

Edward G. Robles, Jr.
3145 Ardenridge Dr.,
Sacramento 21, Calif.

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